

Tape of October 10, 1961 Tuesday M-241

Played on Thursday November 23, 1961

Lotte Karman
Ruth Axelrod
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Beginning of Meeting 241

"The relationship between the four bodies

To get an idea of what the coachman means, to know the place of where to start. With that kind of an attitude to become awake, with the intellectual center to be open to the higher forces"

This is only the ordinary intellectual center. So the heart so the center. Compare this with what Gurdjieff says in the last chapter of All and Everything, which is deliberately more clear and you see the coachman is a man who has different experiences, by having every once in a while a fantasy and he picked up a certain amount of information which is actually ~~xxx~~ above his reach. and a certain amount of other knowledge and therefore he knows already what to do; he is fairly clever you see, because he has no real aspiration whatsoever and he only makes sure that his fantasy is completely faithful and there is nothing in the cosmos that really would start the aspiration that is necessary, but the coachman is used by something else in a way, the magnetic center.

A magnetic center has to have a question, it looks around for some material that could be used in order to answer this question. So when the person starts to ask the question regarding regarding . It is not really the coachman ~~xx~~ But it is the ordinary intellectual center that does explain this, but it is as if the coachman is taking it from this with the question marked in each person which is of course sometimes by means of the magnetic center.

But it has to start with the coachman. Only as far as the mind is concerned. But the mind is used by something else which never comes out of an ordinary mind

.....

It may have at a certain moment only a possibility of an inside which is not the intellectual center. It may be due to a certain experience. But it not the intellectual center yet. If then, at that time it is combined with that what is really in a man the remnant of what I say is the magnetic center it is really the essential being. Then it could come to the foreground, if one is ready to receive it and that is the task to pass it on. You might say the mind is the coachman, or the coachman itself. who start to ask it, or rather try to start questioning with this. But you see with analogy you must never think too much as if it is like that, because here we talk about possibility of development of bodies, it does not mean that the body sure has to develop his castian body and then the soul body. Only with the greatest entity. Let us say, we take the diagram that has to do with the possible development of one out of ten. That is, if there is a highlight it goes hand in hand. So that in the development of the castian body Do Re Mi being an individual is the completeness of very body of So La Si which is parallel to the Do Re Mi soul body. You see, you can have always a certain time, although for all practical purposes it is as if nothing else

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can get the higher body

at the same time in order to develop the fourth body which is
aim, one has to have a certain combination of the three
at a certain time will give your body the possi-
for the body

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Question: (Roy Wilds) What is the relationship of the four bodies to the centers? What is the couchman? Is he ordinary?

Answer: Couchman is ordinary intellectual center. He gets information from his passengers; is clever but has no aspiration. Couchman is used by magnetic center. When a person asks a question about the next level it is prompted by magnetic center although it is as though couchman speaks.

Centers in man are incomplete. Second center can grow out into second body. Physical body is complete except si-do.

I start to work by making impressions conscious; receive them in my brain impartially; it goes to my subconscious; becomes objective. Intellectual center can then grow into soul body. Second body so-la-si is parallel to do-re-mi of third body and grows also. At the same time si-do of first body can develop and one can be freer physically; can die or not die.

Si-do shock of second body is conscious labor and intentional suffering. Second body is like a bottle within a bottle, a sphere within a sphere but it is of different substance than the first body.

When all three fuse and become one it is fourth body. Oxygen, Hydrogen and nitrogen become activated and fuse and change in nature. The three bodies then function as one on a new scale. But this has nothing to do with the scale of All Suns, Milky Way, and Absolute. My next level is planetary level, or second body, or a complete development of the spectrum of my emotions. The third octave is the level of the Sun.

Development of the bodies proceeds as 1-3-2; 2,4-3, etc. That is, 1 is passive, 3 is active and 2 is neutralizing. The lower triangle (refers to diagram) is my luggage. When the two forces, active and passive, meet I am still thinking about work. When I say, "I Wish", I am not using language of this world. Do not mix attention with forces. When I ~~think about~~ Wish I am influenced by ordinary life, (gravity) and higher force, but WHO tries this? Not one of the two forces, but something within myself. Neutralizer is that which brings about the balance between the two heterogeneous forces. If the forces meet, only chaos will result. I need to be relaxed. I need to hold the two forces apart, otherwise the stronger of the two will overcome me. Something in me has to function as the third force. If I go up, I become a monk. If I go down, I forget about work. I have to travel parallel lines. The closer I can bring them together with me in-between, the more I will get good for further development of I. Wish is in-between. Higher force is expressed in my intellectual center. Ordinary nature, my physical body, is the lower force. Motivation is in the emotional center. In a moment of unity, the three can combine and become my I. I can't say what I is until fusion has taken place. But I have third force blindness. I don't recognize the force of my wish. Fusion is not three centers functioning in the usual way. At the point of unity, I starts to grow. This is fourth body.

Intentional suffering is the first showing of fourth body. It requires

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conditions in which I know there will be difficulties so that I can have a shock to cross the FA of the third octave.

First I start with observation, then participation and then experimentation. I have to have observation and participation for experimentation. At Do, observation, I am already free and independent of my body and my feelings. Body is necessary as a sensing apparatus. When emotions become involved, I can then feel without a reaction in my physical body. A man has no relation between coachman and horse. That is, you can not talk to your feelings through your mind. It is necessary to have a detour through the body. The reins do not yet exist and therefore there is no communication directly, that is, communication between coachman and horse.

Handbledzoin is the blood of the Kesdjan Body. It is through Handbledzoin that intellect can talk to emotions. Body will follow advice from the head. My mind will change into a different instrument through work and with new material I will be able to observe differently.

Negative and positive emotions should be called useful or not useful. Gurdjieff calls them desirable or not desirable for work. If I could be awake to my strong feelings it could be converted into energy for work. Thought processes, arguments, excessive talking are good for waking up. Put a halt to it, come to your senses and then continue with a different attitude. But consciousness is necessary, otherwise it is false. This was the interference of Beelzebub in the universe for which he was banned; that is, trying to act as God, as if I were awake. This is living in a hypothetical future. The present is the neutralizer between the past and the future.

Question: (May Ripps) Relates experience of seeing an old man in need of help and her inability to decide whether to go back and help him. She goes back after a few minutes; the man is gone.

Answer: Next time you will know much quicker what to do. This time it really didn't touch you. Only the accumulation of feeling over five minutes was enough to make you go back. If you were awake, you would have known what to do right away, one way or the other. If, in the moment of seeing him, you could have seen him in his whole life, seen and understood him from his youth to his death as a vertical development in one point, at that moment you would know what to do, say and feel. It is a fusion of the three dimensions of time into a solid. You would then be capable of everything at any one time to anyone.

Question: Dr. Mark ?

About May's question: You described a response on her part implying that there is a CORRECT emotional response.

Answer: Her action is determined by what takes place in her. For example, in a moment of awareness, she might decide not to help him. It is impossible to know what she would do if she were awake.

Magnetic center is a result of something in me as a result of being born on Earth. Anoulius produces in me the necessity of not falling asleep. When child starts referring to himself as I instead of by his name, it is an indication that Atlantis (essence) is now submerged. This is the second Transapalnanian perturbation. I am now like a dog who has buried a bone.

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I start to work actively with my paws spurred on by hopes and expectations. When I find the bone (essence) the dog will have become God. ~~My subconscious~~ subconscious will have become conscious. It has understanding. Ordinary conscious has only facts and knowledge. This is the beginning of over-bridging Fa of Kesdjan Body. It is of a different quality. It is not a question of improving the first body. It is a combination of consciousness and conscience that can provide insight (as in the case of the old man).

Being is fourth body. None of the 48 laws belong to the 24. Two have become paired but the resultant is different. The Sun of a person is his mind which can recall and project into the future, so that it is independent of time. This faculty with time distinguishes man from animal. But it is also a disadvantage and my worst enemy because it confuses me about what is the present moment.

The law of three is noumena, the law of seven is phenomena.

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MR. NYLAND: I have a couple of questions from the reading this evening.

Who was at the reading? Only three? Then it is really not justified. It would had been better if you had just asked questions, without reference to the reading... and you'll see that you didn't.

Roy Wilds: Well, it's one of these things...

MR. NYLAND: See if you can make it general.

Roy Wilds: I'm interested in the relationship - if you could explain it to me - between all the things that we have talked about; I feel they all point in the same direction. They speak of the four bodies..., first thing I was interested in was the relationship between the four bodies to the centers, as we have them. Then that the idea that the coachman is the only place where this could start

to be, say, open to hear and see, as Mrs. Benson said? Or, in other words, is it a psychological center that becomes awake, let's say, and is able then to... is it true that that kind of energy in the intellectual center, that it can be open to a higher force, let's say... that something can happen... is it ordinary intellectual center?

MR. NYLAND: No! It is not the ordinary intellectual center!

ROY WILDS: Then why is it spoken of as a shabby tatterdemalion coachman sleeping on the box?

MR. NYLAND: Only from the standpoint of the Master.

Roy Wilds: In other words, the coachman is already developed intellectual center? In other words...

MR. NYLAND: ~~In-other-words,~~ The coachman is ordinary center, ordinary intellectual center; so is the horse, so is the carriage....

Roy Wilds; yes,...

MR. NYLAND: But it is compared to what is said in the last chapter of ALL AND EVERYTHING; which is a little bit more clear and... You see, the coachman is a man who has certain experiences by having, every once in awhile, a passenger; and he picks up a certain amount of information which he gets at the Inn, or at the pub, where he...., which he frequents; and he gets a certain amount of common knowledge and therefore, he knows already what to do; when he turns to the left... to the right... he's fairly clever

you see... but he has no further aspirations than only to make sure that his horse gets his passenger to some place and be paid for it; and there is nothing in the coachman that really would start the aspiration that is necessary. But the coachman is used by something else in a person, which is his magnetic center... and magnetic center has to have a question, and looks around for some material that could be used in order to answer this question... and the coachman is there, for that purpose. So, when a person starts to ask a question regarding the beyond, regarding the next level, it is not really the coachman (i.e., ordinary intellectual center), that is speaking. But it is as if the coachman is speaking it, prompted by the question mark in each person... which is, let's call it, personified by means of magnetic center. You understand that?

Roy Wilds: Well, it doesn't fit into the analogy some how.

MR. NYLAND: Yes, it does!

Roy Wilds: It does?

MR. NYLAND: Yes! It has to start with the coachman only as far as his mind is concerned. But the mind is used by something else in a person, it never comes out of the ordinary mind.

Roy Wilds: Would you say that the intellectual center has to be permeated by another?

MR. NYLAND: No, one has to be permeated... it may have

at a certain moment only, a possibility of an insight that is not his intellectual center. It may be based on certain experiences. It may be a shock that the coachman gets, i.e., intellectual center gets, which then at that time combines with that what is really in a man, the remnant of what I say is magnetic center. It is really his essential being which then could come to the foreground if one is willing to pursue it. That is the spark that starts it all,... using, you might say, the mind as the coachman or the coachman itself, for the purpose of trying to start to ask questions... or rather, to start questioning the existence. But you see this analogy you must never take too much as if it is like that, because here we talk about possibilities of development of bodies. It does not mean that the body first it has to develop its Keshdjan body and then to Soul body, but many of these things take place at the same time; only the greatest emphasis is on the Keshdjan body. But if you remember the food diagram or the diagram that has to do with the possible development of bodies out of centers, that is, that there are certain things that are parallel and they go hand in hand. So that in the development of the second body, DO-RE-MI being in existence, the completion of the second body is SOL-LA-SI, which is parallel to the DO-RE-MI of the Soul body. You see, these things happen at the same time, although for practical purposes it is as if nothing else exists of the higher bodies, as yet. At the same time

in order to develop fourth body, which is the aim, one has to have a certain combination of the Three bodies which at certain times, will give one the taste of the fourth body.

Well, this is where all the confusion began to solve. This, in remembering this idea of fusion and to be...

That is right...

.... Man number four

That, unfortunately, was never brought out. But it went into many different directions and aroused questioning...

Yes, I think it was quite confusing, it was quite wrong... from their standpoint. Also, the H2 in relation to C, O₂ and N₂, also it is something that either one can understand or not. The material is good, and as it was very good, it is very, very difficult material.

Roy Wilds: Well, how... how could you explain the first part of the question that I have it...., what is the relationship of these bodies to ... to the centers... as there a relationship?

MR. NYLAND: To the centers, as we know them... as man is at the present time, means that man is, as he is, is incomplete. The possibility exists for the second center to grow out into the second body. So the center in that way is simply the beginning of the possibility of the development of a body. The center-intellectual center-only has struck one particular note which is DO; for the

rest, the possible development of that center into a Soul body really doesn't exist, unless one starts to make impressions conscious. Well, before you talked a little about that, what I'd like to know is what is spoken of... how for the middle thing to be worked on as the upper, has to work on the lower. This, is my understanding correctly... or, in other words, work on the physical center through... could you say intellectual center would produce something... an astral body? Is this a way one could look at it?

MR. NYLANDS: Remember this?

ROY WILDS: Excuse me?

MR. NYLAND: Remember this?

Roy Wilds: No, I don't.

MR. NYLAND: This blackboard. I think it is time we talked a little bit about it... Where are the Three Bodies? This is the first - physical body. It is complete, except SI-DO. If that were complete one would die, physically. This is the second body, of which DO-RE-MI is also complete. It is done. FA is not, and SOL-LA-SI of second body doesn't exist. The third body only has struck the note DO and has a possibility of developing into the Soul body but only if, at DO, there is a certain impetus in the form of a conscious effort and an effort really to wake up and to make impressions conscious at this point. Now what will take place? I start to work in an ordinary sense of the word. That is, I try to wake up and I try to make by that means, by that kind of effort, the impressions I receive - particularly in my intellectual center - I try to make them conscious. I simply

mean by that, that instead of going in my brain and staying there and having all kinds of effects on the rest of my body as manifestations, I now wish it to be received by my brain impartially and at that time, when it is received in a form of energy coming to my brain, it will then not go to my intellectual center and stay there or go over the body, but it goes a different direction, to my subconscious. This is the affect of trying to become Objective, non-identified, and, simultaneously, with any of an action to observe it. That I call to make an impression in the intellectual center...impartial. It is now action! As a result of that, this possibility - i.e., the possibility of development from this what is now one percent intellectual center - can now start to grow out into a Soul body. It's only a name, but we call it Soul because it's connected with the intellectual center. It has the possibility to grow from DO-RE-MI up to FA. That's all it can do. At the same time there is an effect from this on this body.(Kesdjan). It means that if this starts to develop, this also can develop, quite parallel to each and they are related to each other; that means that this produces here the shock necessary for the second body to overcome the FA bridge. And then it goes SOL-LA-SI same way as DO-RE-MI in the Soul body. The third effect of this conscious effort is that SI-DO could be overbridged. That is, there is the possibility of gradually loosening up the bondage that

now this physical body has to earth; so that at that point one could die, or not die. It gives the person, physically, freedom. But don't let's go into that too far in detail because it doesn't matter. This, I call a center and a full grown body. This I call a center but not a fully grown body, only half... or a little less than half because it is below FA. This I call a center, or potentially even acenter, since all it does is receiving in a certain way and it doesn't even produce any particular thought form. It only produces associative thoughts... you understand that? Now, if you understand that, this possible development up to SI-DO again becomes dependent on an outside shock from the third body. This outside shock in the possible development will be furnished by something that starts to grow HERE. But this what grows here is a combination of these three. When I have a physical body - and it gradually changes into something of lighter density, that is, on account of this work - the material that is now being fed into this is of a different kind of nature than the ordinary kind that I have received... this being solid food, or whatever ordinary food, this being air and this being impressions. The impressions, being now conscious, affect the totality of this being here and that changes gradually into a different form of materiality, so that together with this development

THIS starts to develop in accordance with the higher.... the higher... the lower density and the higher rate of vibrations of this body. When this is

developed, this has the same form as this, it then fits into this body as if it is, ... this body is nothing else but a skin and in that is now put a material form, very much like the physical form but, of an entirely different kind of density. You see...a bottle within a bottle, or a box within a box, or a circle within a circle, or a sphere within a sphere; and it fits tight, it is EXACTLY the same, only the SUBSTANCE is different but it has at its disposal the manifestations of this.

The relationship between Soul body and this (Kesdjan body) is exactly the same. By work on oneself at this point - SI-DO - referring back to this, the possibility exists for overbridging FA of the third body by means of conscious labors and intential suffereing. It has to be that because it is emotional in quality, and that what is necessary for the further development of the third body has to relate to the emotional possibility of SI-DO of the second body.

Now, these three together fuse and become one; that oneness is expressed by this here which furnishes the shock for overcoming FA at Soul (or is it Sol??). As a matter of fact this part here is above nature, this is below or natural, this is great nature this is ordinary nature, this is unconscious, this is conscious - in our terminology. This point here represents this square turned over and reversed, so the the three, having become one, now represent the activity of the three together into one. That is Four!

Roy Wilds: Man Number Four?

MR. NYLAND: That is 'our. That is hydrogen. The three,

C, O₂ and N₂, all are certain forms of energy which become activated in accordance with a focus. When they are fused they change in nature and form a substance which can exist without any force..., that is, exactly like a chemical reaction in which three different substances combine in order to form a new substance with new qualities, entirely different from the component parts. I've compared it once in awhile, with H₂O, which is different from H₂ and H₂ and O₂, in ordinary terminology of chemistry, and then from a molecule of H₂O which is liquid and has no more the particular properties of the three gases. This process of fusion means that the three bodies, that are now together and are bound together, start to function again as one in an entirely new scale and new equilibrium.

Roy Wilds: This is what I can't understand now... I mean, is that Man Number 4 to 6?

MR. NYLAND: Is that what?

Roy wilds: Is that Man Number 4?

MR. NYLAND: Oh no! Oh no!... No! This is all Man Number up to Seven.

Roy Wilds: I see....

MR. NYLAND: This is man No. 1,2,3, this is is 4 and 5, this is 6 and 7.

Roy Wilds: I thought yoy said 4 before, that's why....

MR. NYLAND: No! No! It is, it is the greatest possibility of man as we know him. It is... It has nothing to do with the possibility of man afterwards, that is after he leaves our solar system. It has nothing to do with that which is

All Suns, Milky Way, and Absolute. But it is an exact replica that takes place on any larger scale. If I go from here to the next plane, the next plane for me as possibility is - seen from Earth - is the planetary level. That is comparable within myself and related according to my emotional states. My emotional states are these, that's my second body and the possibility of the development of my emotions into a complete spectrum of all emotions possible for me is comparable to the further development of this, Kesdjan body, into the SOL-LA-SI of the second part. The third possibility, which is this one, simply means that I have to reach that level which I now describe as the Sun... That I go from the possible development of earth, by means of organic kingdom, to planetary level; in that way I would make out of Earth a real planet and then the planet, circulating around the Sun, now enters into the Solar system level and then becomes this body. This body is the outgrowth of the possibility of my intellect, and therefore the Sun is always called the light, or the starting point, or that place around which everything that we know of this Earth and our Solar system revolves. But we don't know anything about other Suns than only perhaps they exist or we assume that the stars are similar to them. But we have no direct knowledge. Our direct knowledge from here is only this... and that is... could be... partial experience. But it is like in DO-RE-MI up to SOL-LA-SI, and I'm at FA. At DO-RE-MI I see the possibilities of the lights of Karatas; I'm not there but I know that that is the

direction. Therefore, at MI, I hope to be able to over-bridge the FA in order to get to SOL. As I am here I like to reach SOL, that is this. And I see the possibility for this to combine with that, as a result into the actuality of an experience of my emotional life.. So that the development is 1, 3, 2; this being active, this being passive, this being neutralizing. And these forces have to combine into making one unit, an entity, which in its turn becomes the DO of an entirely new cycle which is not human anymore... then it belongs to the angels.

Roy Wilds: Would that be comparable to the Law of Seven or Law of Three?

MR. NYLAND: It matches with the realm of the All Quarters Maintainers... or Sacred Individuals.

Roy Wilds: No, but in relation to the scale... the third body here, you say the Sun; and the next level would be all Suns...

MR. NYLAND: Yes, yes! And that would be symbolized by this becoming a unit regarding the possibility of further development, subject to less and less laws... you see, it will then become the DO or - if we take that first example 1, 3, 2 - 1, 3, 2 becomes 1 centered in 2 (if you understand that), 2 now becomes the 1, and the relationship is 2, 4, 3. When that is there (again as a unit), 3 becomes 1, and the relationship is 3, 5, 4. You see, it is constantly... it is going over and

coming back, constantly as if the outside shock is produced by SI-DO as an inner necessity... and by means of that I myself create... in the first place, a condition for myself to receive an outside shock and, in the second place, because of my work the outside conditions are changed so that they will give me a shock.

Roy Wilds: Is this parallel, Mr. Nyland, to what you were talking about, about two papallel lines in ordinary life and the other?

MR. NYLAND: That is simply an illustration of what it means if I try to wake up. If I try to wake up at this point I constantly fall back in there. That's my ordinary life, this is my ordinary life. I fall baak here. If I want to make work for myself I have to live here. The difficulty is that if I ~~try~~ this, this all holds me back. You see, when in the process of trying, as I say, to fork that over, to make out of something that is natural something that is supernatural and I only have one point of attachment... and this life, and now it is necessary to have all this debris used for the purpose of growth into the other triangle - that is why it is so difficult! With this one point I'm trying to get this whole triangle to serve my purpose of becoming... conscious; and it's utterly impossible! Because, how can I with this one point do all of that? I have this this is my.... my luggage. At the same time this can be strong enough in order to use this in certain ways; by attacking it at its Achille's heel in such a way that i constantly - trying to be here and here - I perform this line which is the neutralizing line of myself.

This question of neutralizer was so... so mixed up.

Roy Wilds: _____ (?)

MR. NYLAND: I mean it, I sit, I have ideas, I want to Work, I have something that I believe is a possibility for my growth. This is an idea that I have simply because I have a magnetic center. I'm interested in the possibility of development and I want to become idealized - what I'm not now and for which there is a potentiality in me. Now I want to Work towards that and with this I start to try to observe myself, to try to wake up, to try to be conscious. Now when I am sitting and I think about it, when I now get up and I make an extra effort to become as Objective to myself as I can be, I start to walk... what am I? At that moment I'm a big hunk of flesh, motivated by my blood circulation, by my breathing... everything that I call my material, my matter, my personality... and a couple of little thoughts in myself, which I try to translate into an activity of trying to function in accordance with something that is of a different kind of nature. Of course, I have a fight. Everytime I try to wake up I'm drawn back again, by the other kind of a force. And I know that as soon as these two forces - because one is the attractive force towards something I want to go... higher level... the other is my ordinary mundane life...

Roy Wilds: Is is a possibility....

MR. NYLAND: I live! Yes.... this is opposed to that,

it is not.... not only opposed, it is something that is contrary in its nature. It is much more than an opposition, it is not just one force counteracting another... it is something that is so entirely different in quality that I have to make a distinction between one in one level and another. I cannot say it is on the same level. I cannot even compare the two forces. I cannot even imagine the two forces meeting, because they are heterogeneous. They are not at all alike. They are quite different in nature; because when I say "I wish to evolve", I'M talking language not of this world. If I work and if I do ordinary life and so forth, I become part of this world and in that I have absolutely no idea of what it is to wake up, and I don't need it. But if I become interested in the possibility of waking up (for some reason or other, that I realize what I am, that I say, maybe I'm nothing, as we usually say, or that I'm empty, or that there is something lacking, or that I'm not complete, or whatever it may be, whatever gives me the motivation of trying to do, Work on myself... that is of a different kind of attention. That is a different kind of taste. It has nothing to do with force or not. I am, in a certain way. I have attention of a certain _____. As a result there are, perhaps, certain forces that act upon me. But to mix up attention with force is idiotic. Attention is that what I have as a state, wishing something. That is my attention. Then, if I put my attention on something, then I send out energy in order to do

what I'm supposed to do. But I still remain that what has sent out this attention, in whatever direction. So I'm trying to work, that I walk up and down. At the moment when I walk I'm under the influence of two things. One is my ordinary life, which means the law of gravity for me... which means to keep me down. The other is the possibility of believing that I could develop into something else. And I do all my best, and the intentions that I have are good and gradually I make a little headway of becoming a little bit freer, a little bit more objective towards myself. I see what is this ballast that keeps me here, and I throw this overboard and that overboard and that... and gradually I try, as it were, to purify myself. But who does this? Who tries this? Not one of the two forces. Something else! That is the result of that what I call magnetic center. That is, the real wish with which I want to make this change, or for which I would like to try to understand my place in my life; with the variety of things that now bind me in relationship to that what - if I have to give that up - what I should substitute in order for myself to retain my equilibrium.

Roy Wilds: Isn't that the neutralizer?

MR. NYLAND: The neutralizer is that what now brings about a balance between the two forces. One... as I say, two forces which are heterogeneous. I cannot mix them. If I mix them it is chaotic because then I'm a

slave, one way or the other, and I don't know which way to look. And a lot of people stay in that particular kind of state. Because sometimes they have very good, nice ideas and they would like to be this and that and so forth, and the next moment they say let's come and and eat and have some fun and drink some wine. There is no combination in it. Only something in me could bring about a combination of the two, if I understood them. And then I realize that if I walk and I try to work that there is an influence that I would like to have enter into me... for that I have to be, let's say, in a certain state of relaxation, of being open to it. The other is... I have to realize there is something that draws me down to my ordinary life of existence. Something in me now takes place of holding these two forces in balance... as I say, I cannot mix them because, ultimately, that what will gain the upper hand is usually what is the strongest force. And if I, for a little while, have an idea that I could evolve, it is so terribly small compared to all the variety of things which attract me that the final result is that I continue in the ordinary way, in ordinary life, fully asleep. But if I try to see that there is a possibility of a development for me I have to keep that kind of thought, that kind of purpose, that aim constantly in some place in my mind where it will contradict the ordinary affairs of my ordinary life, my ordinary law of attraction. And out of these two something in me has to function quite differently, as a force, because if I

allow myself to go in that direction, to be attracted, I become a monk; I exclude myself from the rest of the world - I'm not interested i withdraw from life; or, if I go this direction I forget all about the possibility of ever waking up because I'm satisfied and smug (snug??) and whatever it is, I stay here as a constant question mark between the two. I try to make out of these two - a paralleliline, which means I go from one point back again for a long stretch, a little point, back again for a long stretch, but all the time, when I realize that I have fallen asleep and I try to wake up, I'm here; something in me is guiding this force and that force, in it's influence on me. I now receive this influence and I realize that the closer I can bring these forces together in this way, with myself still inbetween, the more effective the result will be of the totality of giving food for the development of this what I call magnetice center. And in the process of bringing these two together (but not touching) and myself holding them together, in that process, at certain moments, the three become fused into one. This is the remarkable thing. What is it really that takes place? Here is, inbetween, is my wish. It is my heart. This here, of the higher forces, is that what I already understand and what I know, as expressed in my intellectual center. I think about the possibility, I see something of the possibility for myself, I have a clear vision of what is needed for work, what is understood by objectivety and things of that kind. My ordinary nature is my physical body. It is the other force. What will I try to do?

By means of that what is really my motivating force (which is my emotional center), my real wish, I bring about a combination between this, this and this. And in that process all three will be sacrificed in a moment of unity. When these three can combine, something exists which then is my 'I'. You see, that what is back of my magnetic center is the real wish for the unification of the three. But I will not know what it is unless the three are unified..., what my 'I' is. That is why I can never see what 'I' is until the fusion has taken place. In the first place I have to overcome my third force; blindness, because I do not know that I have really something that I call my feeling which has a real wish, and the second is I don't know enough about the process of fusion. But at certain moments, particularly exemplified by my real desire to do something complete, to do it well, to do it with my mind my heart my body, to do it with my thought, my feeling and my sensing; all of them together then produce, at that moment a certain form of unification. It is very far from being a sphere, which would be the ideal fusion. It may be a lump and it may stick out in different ways, simply because my emotional center is still undeveloped, my intellectual center is practically nothing. So, if I make a combination of the three at any one moment - if I understand that moment - it is not at all a sphere which would belong to a total harmoniously developed man. I have... I have just a little bit of certain

ingredients with which my intention to become one - only for one moment - is possible. And that whatever is produced, as I say, has a lot of things sticking out one way or the other, but it is one, it has fused. It is quite a different thing from what it originally was. It is not the three centers functioning^{ing} more or less, independently of each other, or taking over the work of the other center and not functioning properly because they don't know what the proper relationship is. But if under the influence of my magnetic center which, from my mind, gradually travels to my emotional center and then becomes the motivation^{ing} force in trying to bring about this unity, only at the point of unity 'I' starts to grow. Only at that point of unity can I have a realization of what it is that 'I' is.

This is the fourth body. But it cannot exist unless the others have, at least for one moment, unified.... Well....

Roy Wilds: Is this then the place, Mr. Nyland, where intentional suffering could be of value?

MR. NYLAND: Intentional suffering is the first showing of the existence of fourth body. It's the first possibility by which it could become manifest. Because for intentional suffering it is necessary to have a unification of all three bodies... you see; it is not entirely unified, but it has, at least, this much unified. What is needed for the further development is SOL-LA-SI of intellectual. But I've gone through observation, participation, experimentation; that is the DO-RE-MI of the Intellectual body. These are the three steps that are necessary. That is the first triad of the

the development of the octave for Intellectual center. And I have to be at that point, before I really can understand what it is to suffer intentionally. When I suffer intentionally, I make conditions which I know - this is the intellectual process - which I know to be ~~de~~ deleterious or difficult for me in which I will suffer for the purpose of overbridging this FA. And, therefore, the conditions I create serve for me as a shock to help me to SOL-LA-SI of intellectual center. It is a very clear case in which I must make circumstances which will give me a shock. Then I can see it comes from the outside, but originally it has to come from the necessity of seeing and realizing what is necessary for further development that I now am willing to put my body, all of this, to the service of something that I know, if I start to live in accordance with it and put myself under that kind of an influence, that in that will be a shock to me which will help me to actually overbridge this point. But before that it has to be observation, participation, experimentation. What can I do with my body when I even cannot participate? I can observe - I withdraw. Participate means I must go out, from here, from something inside, to do in ordinary manifestations, my ordinary life - by being awake. Experimentation means I now must do certain things in manifestations which are unusual to me. Habitual breakings, this and so forth. Thinking in a different kind of way, feeling in a different kind of way, including a new world of

possibility and a new woeld of certain thoughts. ?
in a certain way. Things that I otherwise never do. But
I experiment because it is still my own body. It has
nothing to do, as yet, with voluntary suffering which
considers the outside world. I have to make myself
in an experimental state, in which I remain observant,
in which I remain participant of that what I do and as a result
I see that what gives me more control, more ability, more
flexibility, more understanding with that what is my
machine, my instrument with which I have to work.

Q. And more freedom?

MR. NYLAND: Freedom comes already here. You see, I am at
that moment free. When I start here I am free. I don't
bother about this body anymore. It becomes an instrument for
me. Participation already means it is an instrument. I want
it to do but 'I' wish to be there. So I say, 'I do'. My body
has no more to say. And my feelings don't have very much to
say anymore. I'm interested in the SOL-LA-SI which is a
higher emotional center. It is a possibility of really
thinking. It is a possibility of being able to cut this off.
It is a possibility in which I have an emotional center which
which functions completely independently of my body so that
if I have a feeling that it is not necessary to recognize the
feeling by means of the reaction on my body. It's got to be
broken. I have to have my body as a sensing apparatus. So
that under the influence of my mind I see, I realize, I
recognize my body experiencing certain things and I have

no further feeling or thought about it. Now if I become emotionally involved there is no more connection between that and my body. So I can feel without tensing up. I can feel without having to change my face. I can feel without having to say something. I can feel without having to act in any way whatsoever. Not even having a thought about it. I can enjoy, you might say any feeling completely and it must stay there because there is no place else where it would go. You see, in the first place, the relationship between this and this does not exist. With this and this does exist. But it is entirely - excuse me - botched up, A man has no relation coachman and horse. You cannot start with the horse. It's idiotic.

Q: You always said that...

MR. NYLAND: You cannot talk that language. Anybody tries it. With your ordinary mind to talk your feelings. It's idiotic. Anyone who's had certain feelings, you keep on talking to them, you say, 'don't love that person', but how? It's impossible. The only way is through the detour of the body.

Q: Is through what?

MR. NYLAND: The detour of the body. There is a relationship between the coachman and the wagon. He sits on it. There is a relationship between the wagon and the emotional center, which is the horse. That is, part of the carriage. But his reins, they don't exist. All it is is a little bit left right and perhaps with the whip telling him to go this

this way, but there is no communication. And the communication that we now think there is between emotional center and intellect is simply because our body reacts immediately to emotions. And judging by that state of the body we think it is our emotions. It isn't.

Q: I thought the idea of the horse pulling the wagon wherever it wanted to go was ...

MR. NYLAND: Fine. Your emotions and your body understand each other very well.

Q: It is almost as though your body follows the emotions.

MR. NYLAND: It is almost the same thing. But the intellectual center has nothing. And now what tries this here in the possible development, tries to establish in...in the relationship between the three centers, also the relationship - a real relationship - between that what is intellectual center and emotional center. This becomes the reins and the material, out of which that is made, is Hanbledzoin. Hanbledzoin is the blood of the DO of the body kesdjan. That is what gives the possibility for the development of Kesdjanian body. And it needs blood. And the blood is Hanbledzoin. It is that what is used in hypnotism and effects of hypnotism and all that. That is really how then an intellect can start to talk to an emotional center. And when that is there you can then direct without using the body. And the body will be excluded unless because the mind wishes the body to participate - it can do that. In the form of either a participation or an

experimentation. But all then the emotions will do is to force constantly this wish of making, this wheel, as it were, turn around. You see, it is the relationship between this, this and then my emotions. This and this is more than 60%. It is past the dead point. All I need now is my emotions to join. I use now what is in my mind as remnant of magnetic center, that is represented in my mind as an emotional subcenter of ^{my} intellect. That I use, and I use it as a quality of feeling, a certain form of energy which is introduced in this cycle; this and this. You see, the body follows our advise from your head. So it starts, and with this added impetus of the subcenter from my intellect it starts to get across and again out of this unity certain facts become apparent which serve as understanding (intellectual center of the Kerdjianian body), helping me now on its new understanding of what is needed for the next cycle of possible development, which again lodges in my mind. And in my mind now again I have the desire to Work with the material that I have acquired which is of a different kind. Therefore, now I start to observe my body in a little different way because I got new material with which I now can Work and my mind is gradually changing into a different kind of instrument because of a different kind of a feeling. And so it goes on, all the time. Repeat!, Repeat!, Repeat!, as Gurdjieff said. That is, make this, this...with your wish. You wake up.

This, this, with your wish, wake up. And this is hundreds, thousands of times one has to do this in order to overcome all this baggage that gradually has to dribble away, has to dissolve, has to be used up for the purpose of feeding that what is in the triangle, my emotional attitude so that that furnishes... You see, this here is the force up, this is the force down. The closer I can bring them together the more friction there will be between them. And it is the friction that will furnish the energy with which... which will be used for fusion of the three. It is so simple, you see, this whole thing can be... can be made so clear that there is no question any more about it. But, but one must understand it, not... not mix certain concepts. They don't belong with this.. with this palaver about attention and force..., well anyhow.

Q: And... and any manifestation in ordinary life is okay as long as you are aware of it?

MR. NYLAND: Yes, of course!

Q: Anything at all?

MR. NYLAND: Of course! It is all material. That is why, for instance, when we talk about negative emotions and positive emotions it lists these various and different reasons, negative and positive emotions. I like to know. I... I don't know. I can say sometimes it's a useful emotion or an unuseful..., not useful. And the difference there is, that sometimes an emotion is like an avalanche. If it takes me, I'm completely gone. I say it's useless. For instance I day to myself I want to be awake. I want to be asake when I now have guests and there

they are, ten, fifteen coming in, and I'm hostess and I'll serve drinks and this and that, and I want to be awake. only an idiot will say that. And the result is of course, that one gets a little harrassed and embarrassed and all of that and you feel that you ought to and you cannot... you know. That, of course, produces a certain negative emotion for oneself..., you call it negative because it is surely not positive. It is not a feeling of joy. But, whatever the result is, it is quite useless for work. If I get angry; if I am ready to hit someone, fly off the handle and so forth, every form of energy that I have, everything goes into that or the result in my body. And where is the energy at that moment? The magnetic center is scared of that kind of performance. It hides! It won't or dare to show its face. So from that standpoint it's useless. It is not... Gurdjieff calls it somewhere. not even agreeable, I think he uses the word useful or not useful.

Q: Desirable or...

MR. NYLAND: Desirable. I think that is probably the word that he uses. Desirable for work... you see, regarding Work. But otherwise if - theoretically - I could be awake to my strongest emotions... it would be marvelous, because the quantity of energy that is poured into that, if that could be converted into my wish, real wish to be... to wake up... and of course it has to be, if one really wishes to wake up you've got to marshal towards that all kinds of things, otherwise it runs dry.

Q: Yes, it's true.

MR. NYLAND: You cannot withdraw from ordinary life. You've got to meet the conditions that really where... which will please you and in which you can loose yourself with the firm intention not

to want to loose yourself and constantly find out "I loose myself after half a second," "I loose myself after half a minute," this is a little better condition for me I will try to produce it again. I meet so and so and so and everything that person does or says or thinks is hateful for me. That's not, at the present time, a very good subject. But someone else, who doesn't grate on me as much as that, with whom I have some kind of, say, friendly relationship, with them all I have to do is not to fall asleep too much. But at least I have the possibility in the presence of them to say certain things that are a little unusual, in order to wake myself up. That is why people in a group, at least, can understand each other's motivations... to some extent anyhow... and not be overcritical, because people can work together. And with that one makes allowances for a certain form of behavior which is a little funny and strange... but you can always say "but maybe he does that in order to wake up," I let it go at that. But you are not going to introduce work immediately into your office... and only in very small things. Introduce it when you go to the... the toilet. There you are alone! Nobody will bother you. There is your chance! When you wake up in the morning and you don't have to talk. (Assuming you don't have to.) Things of that kind. First there. It's also life. It also will give you enough opportunity for having emotions, any kind of a thought you wish. Thought processes, associative processes are excellent for waking up. Arguments are marvelous for it. Coffee machine... very good. Every once in a while put a halt to it, break it, come to your senses and then continue, but again with a different kind of attitude. No! Negative emotions are extremely useful, but maybe after a

little while. You know...

Q: Yes, I mean...

MR. NYLAND: It is true, let's call it.. it's not... it's high school, maybe it's college, maybe it is a special degree...

Q: I mean, there is no reason to change any manifestation in life as long as you are aware of it?

MR. NYLAND: The trouble is this, that if you are awake you have no further interest in changing it.

Q: You see, I always had this... confused. I have a certain idea that I ought to be a certain way and I try to be that way....

MR. NYLAND: That wears off...

Q: ...whereas I should be watching it...

MR. NYLAND: That's right! We talked about t at a year ago. Let's stop it. That is where the difficulty comes in. If I project myself into that what I think I could be then you act like God. This is the premature interference of Beelzebub with the affairs of the Absolute. And for that reason he was banned and was sent to the planet Ors. This is immaturity, thinking that he already knew, like Gos, that he was going to govern the Universe. It's the same thing. You already are putting up certain things what it is going to be and you have absolutely no ammunition, moreover you don't know. All you can say, "I will be awake and when I'm awake then I will see."

Q: But you see it, I mean without any...

MR. NYLAND: No more!...

Q: Nothing?

MR. NYLAND: No more, because the next moment will come along and if you're awake fine, if you're not awake it's too bad. We cannot...

we must live on the present. You cannot... you cannot afford either the past or the future interfere with that..., the present is neutralizing force between the future and the past.

Q1 You see, I was getting mixed up with the concept of doing but from myself.

MR. NYLAND: No!

Q: This was the wrong thing...

MR. NYLAND: No! The doing is the effort. The present is subject to the higher force which comes to you, that is, the future. It is also subject to the receding force which is the past. These are the two attractions to which the present is subject to. But the present cannot move into one way or the other because the whole triangle is gone. But if it stays inbetween the past and the future it then can make a moment, or rather that moment then can be observed by 'I'.

Q: I see...

Q: I had a picture of myself this morning, an experience, when I was going to work. I was walking through Grand Central Station and I was hurrying through because I was late and I saw a rather old man standing in the middle of the station, forlorn looking and lost and worried and upset and I just saw him standing there and..., the thought came to me as I was walking along, I should stop and say something to him, try to help him...

MR. NYLAND: It's the first time you saw him?

Q: Yes! It was just an old man standing and he looked very lost and I saw everybody going by the same way I was going by and I thought, well, someone will stop and I kept moving. I saw everyone else keep moving and all kind of thoughts went through my mind... I should stop and I should ask him but, no I'll be late. I may

get involved and, but he's a stranger and all these thoughts, of course. And all these thoughts were going on and I was aware of my body just continue to move in perfectly mechanical way, just the way my leg is going, just like that, you know, just through the station the way I always do, I kept going and I kept thinking while... I keep thinking these thoughts... "my body is just going to keep walking like this. And it went on like that, and I kept going and going and going.

MR. NYLAND: You didn't stop?

Q: I didn't stop!

MR. NYLAND: You didn't go back?

Q: Well, at a point I did.

MR. NYLAND: Good. It must lead to that.

Q: How could I keep going this way...you know? I've got to make my body stop, and I finally got to the point just before I went... I've got to the stairway, I was quite away from where.. quite away, and I thought to myself, "well you know if you go back it's probable much too late, that someone has probably already done something about it and you won't find him, but I've got to make myself stop and turn around.

MR. NYLAND: Such considerations, heh?

Q: So, I don't know, that's what I'm trying to find out what it was that did it...I made myself stop and turn and walk all the way back and of course he wasn't there. So I was trying to find out why, why did I do it, you know...

MR. NYLAND: It will happen once. Next time you'll know much quicker what to do. That's the experience you get out of it. You... you've seen yourself, you... or you had all kinds of considerations why you should not do this, that and so forth, and no time and you...

maybe...someone else will do it you don't have to do it... all that is laziness and sometimes not wanting to come to the point where emotionally realizing what is the situation; instead of that you didn't really have much of a feeling, all you saw was an old man but it didn't touch you. It had to accumulate until you got to the subway, to the stairs. Then accumulation of all that produced enough feeling... and then you went back. Try to see what's really the motivating force in anything that we do. It is not your head... and very often it's not the body.

Q: It disturbed me, particularly because I thought that was something I would be awake to, because of the experience...

MR. NYLAND: Under any other condition, if you hadn't gone to the office you would have done it. If you had a little more time you would have done it, I'm sure. If you had looked at him at the time, if you were awake, you would have done it. In that state you would have received a certain impression of him which immediately would have been translated into an action, one way or the other.

Q: Yes I had..., really what surprised me was that I didn't have an emotional reaction.. I wasn't...

MR. NYLAND: But this is what I say. It accumulated until it finally got so much that it made you go back. That was too late, as far as the experience is concerned it is finished. As far as the usefulness is concerned, next time it will be much shorter. You will remember it, you will immediately have a certain reaction, a definite one, an emotional one; probably 2-3 steps and you will turn back, or maybe already when you see it you will already will have made up your mind what you're going to do. It will be much much easier and next time you must follow that impulse. But if at the moment when you saw him you could have actually taken in what was represented

by the old man, not simply saying he was an old man..., if you could have seen him, you might say in his life..., you see there are many ways by which one can see certain events. It has to do with the question of time and understanding time in its different dimensions. If I can understand a man who represents at a certain moment a certain picture and if I could see that man as having grown from young to what he perhaps may be when dies, and I see that as a vertical possibility of development, actually seeing that in one point..., you see it has to do with... I now am subject to ordinary space in which I move and I say it takes time to move from one place to another. What I really do, together with the movement of myself which you might say is a point in space making a line, I now at the same time change a moment into a time duration, which is, for me, simply duration of time - one dimensional. But if I take this time dimension which is comparable to a line, and I say (horizontally) if I make it go in that direction, perpendicular to the direction of time then I describe something that is time. which means, "at the present time all possibilities that could exist now exist also for me." I see in every one, at this moment, the possibility they are living, young and old whatever it is, different places of the earth geographically located and connected, but it is for me one surface of time. It is a concept that I get if I realize that things happening at this moment... when I say for instance every moment every second someone dies, every second someone is born, every second every moment I live, the possibilities that can be lived by any human being are being lived; I myself live something someone else next to me lives another possibility. If I live this possibility now, I will live another one the next moment. That what I live at the present

time need not be lived by anyone else, because I live it. Things of that kind, they belong to an entirely different concept of time of that what takes place simultaneously with my moment of experience. But now, if I have this surface of time which is the second dimension of time it is exactly the same as the surface of a plane, that is a plane in that space. If I now draw a line perpendicular to that and I see myself growing from early birth until I die, and I now again get from that totality of this line of duration as represented by my life, I get a picture the same way as..., that I would have if I die, I see my whole life... completely telescoped into one point. Then I realize, you see, that if I have this- my ordinary life- as a certain duration of time, the relation of my life towards others, also living their times, and for myself living the actuality and my potentialities, I then have three dimensions of time which for me becomes the totality of a solid of time and in that way then if I meet anyone I am familiar with their problems, I am familiar with the old man having grown old because of certain conditions or what suffering may have been, whatever it may be, represents for me not just the seeing of that person but the realization of someone representing that what I also am, if I'm awake. And then... at that moment the reaction can be instantaneous. You will know what to do, you will know what to say, you will know what to feel and it will be correct. It's again the three dimensions of time fusing into one solid. Same way as a solid in ordinary life is a fusion of three dimensions of space. This becomes for oneself the sphere of one's own potentialities grown into an actuality of being.

Q: When you're sharing and everyone is sharing...

MR. NYLAND: You would suffer with everyone, you would love everyone, you would be angry at everyone, you would be capable of everything at any one time to everybody. Of course, you can say it's all theoretical, yes, I'm sure it is. So is a sphere...

(Someone's name): tell me what is new with you? Difficult to say isn't?

Q: No, it is difficult to say quickly many things... I know, and perhaps not. I'm in a new place, we're expecting...

MR. NYLAND: Have you any questions?

Q: I was just trying to understand May's question, and your answer to it, and a question which preceded.. about the quality of emotion.. I was confused by this discussion, because when you described I saw the correct response from which May would immediately know how to act, perhaps deriving from an inability to project as you did in time. It seemed to me that you simply that there was correct emotional response to it.

MR. NYLAND: There needn't be a response to it. It depends on the state of being of oneself, you are not dependent on anyone outside. The outside only gives you a certain impetus, or a certain influence, but that's all. It does not have to go towards the other person, and you don't have to affect the other person. It is all what takes place in oneself, which determines then what action you will take, or your understanding of the situation as it is. Also to the extent that it is correct in whatever one does to it. For instance, she may leave this old man and she may come, by means of this awareness, to the conclusion that she does not want to give him any money or does not want to help him. There's no telling about that. But she would know it, and she would know it in such a way that it is finished, she would go to the subway and not feel

guilty. We are talking about Being, you see, as against thinking and feeling...

Q: That helps a little bit.

MR. NYLAND: It is a different thing. Ordinary life considerations, one way or the other, I don't think will really give finally an answer. I don't believe it's possible. I think it is necessary in ordinary life to continue to agree... to continue exchanging opinions, to have feelings one way or the other. I think it is absolutely necessary to have what we still would call negative and positive values, because I believe that's the way the earth is made.

Q: When you say that next time if you were confronted with a similar situation you would know immediately...

MR. NYLAND: No! No! I didn't say that...

Q: But you might...

MR. NYLAND: No! No! Only she would know immediately if she herself is awake.

Q: This was what was confusing me because that would take a bit of doing.

MR. NYLAND: Yes, that's right. It is not reached that way. You see, you can have two theoretical cases. Here it is, and she has to go on fifty yards before she wants to go back. Next time, if she has a similar experience she will go on twenty five yards and already know what to do... going back. The third time she walks ten yards and come back. But that has nothing to do with the possibility of knowing it at once. The only time she will know it at once is, when she sees this man, she is awake. And no amount of reducing the fifty yards to the twenty five, to the ten, to one will ever give her that kind of insight. It cannot

be done. Because that what is required by being awake is of a different kind of quality. And no amount of ordinary quality, ordinary forms of life can be useful for the other purpose, unless that material is converted into something else.

Q: Could you fit in being awake on that diagram, because it seems to me that being awake using it as we are now, is prescribing or at least providing a type of clarity or appropriateness...

MR. NYLAND: At this point one makes impressions conscious.

I said instead of having them go to one's intellect in the usual channels, stored away, pigeonholed, associating with this and that or going to whatever it is that the body wishes into some kind of an action or attentions which again in turn will produce something similar to a feeling... instead of that which belongs to this world it goes in to that world, which is linked up with this by means of something that I call my subconscious or sometimes it is a remnant still of that what originally was in me but never developed. How it originally was in me... you see, this is a different kind of a cosmological process. I explained once that that what is my magnetic center is that what is the result of something that has taken place in me on account of my birth on earth, and in that way certain things and a shock took place which formed then my essence which is me Moon... and Anulios which is my magnetic center, and Anulios is producing for me that kind of necessity of not wanting to fall asleep or not allowing myself to fall asleep. This is the way I entered this life on earth. Although I existed already for nine months before I was not in contact with anything from the outside. From that moment on I started to breathe on my own. Now, during this period of early associations or being affected by a variety of influences,

certain things gradually started to take form in me; there was a development of my emotional center and a development of my intellectual center... to a certain extent, that was because of sensing, eyes, touch and all that, that certain functions started to form and also as a result certain things took place in me, so that I started to grow up, a little bit of a baby crawling and gradual a child. I say there is one point which becomes very important. It is not always sharply defined, although it is noticed at a certain moment when a child changes from 'Billy' or 'John' will do this to 'I' will do this. It's a very definite point and it is very unfortunate because at that point 'Atlantis' is engulfed. That is the second shock, this is the Transalpanian perturbation... the second Transalpanian perturbation. At that moment something happens to a child and his essence is completely gone because it becomes immersed and the ocean simply takes , and on top of that layer after layer of cultivation, of culture, of civilization simply is added and my Atlantis, my real inner being, has disappeared. It is there but it is not available any more. And only an 'I' indicates the place where it has sunk. Well, you see, this process, that one tries to develop, is as if I have become a dog who has buried a bone..., you see I'm not a human being anymore. But I have in my mind or in my olfactory nerve, something that makes me smell that there is a bone somewhere. And I start to work actively with my paws, this is the action, I have the idea I must work and I certainly am spurred on by all kinds of hopes and expectations that someday I will find that bone and I will, after a great deal of work, I will find the bone. And in that process the dog has become God. And that what I find is my essence, and the possibility of the development of that into the variety

which belongs to my... emotional body, as functioning, it is my subconscious having become conscious. And the reason, or rather how I know that it is my subconscious instead of my ordinary consciousness is that now it has an understanding, whereas my ordinary consciousness only has facts and knowledge. And this is the difference.. When I now know that there is an understanding of a variety of different things it gives me insight in my life. That is the beginning of the completion of Kesdjan; but, you see, Kesdjan has this as air taken in. It is a certain form already; which exists and for that in order to complete this it needs this which is the understanding as derived from the experiences of this body. With this understanding between the two there is the point of attachment of the possibility of overbridging FA with the force that comes from there. So again you see I have to have a certain starting point, it is the air that I take in as food, it is the understanding that I acquire because of this work which I do, in the form of understanding giving the possible development of my intellectual center of Kesdjanian body. And that is again three, one which now needs two in order to complete the totality of that Kesdjan body and I have exactly the same process as I have here I have here. You see, it is of a different quality. This is what I started out to say. I cannot by improving this to the greatest degree ever reach this. This is of a quality which is less dense, it is different kind of material, and the food that is useful has to be converted by means of my effort, by means of a certain form of friction, by means of heat, into another kind of food which is suitable for the growth of this. I cannot feed this on ordinary salt, I already have started feeding it on air.

But I need something else which has to come from here in order to help that further, air itself does not do it...

Q: Observation, participation, and experimentation...

MR. NYLAND: That is here.

Q: Where does the weight come...

MR. NYLAND: It is here, at that point.

Q: That's...even...where's this direction in that, where is the directional element coming from in that...at the bottom point, which clarifies that situation.

MR. NYLAND: Below, below!

Q: Encountering the old man?

MR. NYLAND: The old man is here, and the whole consideration of that belongs to this sphere. If at this point she had seen the possibility of the old man she would had been here. What the old man really is, what he has been and might be she would see that, but she can only see it if she is awake. And when she's awake she lives in this section not in this.

Q: Even at the beginning of observation there is some... awakening...

MR. NYLAND: Oh! Yes! Yes! This is the dividing line. This has the quality of being able to be here or there... Either way, this is where the force, the higher force, acts, this is where the lower force acts. I find myself here with this
which way do I want to go.

Q: The thing that keeps confusing, where the direction comes from, what this direction is which provides this clarity, is the conscience or what, I mean...

MR. NYLAND: At the time when one has that kind of clarity, it's a combination of consciousness and conscience. The combination of the two. Consciousness belongs to your mind conscience

belongs to your heart. It is that kind of development and that when I say when one is really awake, at that moment you have certain insight which you don't have when you're in ordinary life.

Q: Is it true that a certain conscience is aroused by a certain consciousness?

MR. NYLAND: Yes, it is very true. It is related, but it can only be related in a different kind of sphere because now there is no connection between consciousness and conscience.

Q: Through being and...

MR. NYLAND: Through Being yes, it can, also the body.

Q: Is the Being the body in this case?

MR. NYLAND: No, Being is body No. 4. Being is the resultant of three bodies.

Q: Consciousness and Conscience and what else?

MR. NYLAND: Sensation. Those three could make one.

Q: When May said I thought I should stop and help him, where was that coming from?

MR. NYLAND: I didn't say that it would be like that. Because I said that maybe she would decide not help him. This was ordinary, she was asleep.

Q: I thought, I...

MR. NYLAND: She was asleep.

Q: There is a qualitative, a vast qualitative difference between that and conscious Conscience.

MR. NYLAND: It is not only qualitatively different, it is naturally different, it is chemically different. It is an entirely different kind of quality. The relationship between

water and the gas out of which it came from. Chemically it entirely different. You see, you can't say qualitatively because there is, there has to be a limit between that. For instance, you say qualitatively different between DO here and the higher note DO. Because the vibrations are twice as much in the higher DO, but still the same vibrations. In this case, different levels means different, in every respect. This means 48 and 12 laws, none of the 48 laws belong to the 24 laws fused and have paired and have become one law, but different. It is, you see, one must realize that because it most likely true that each person has in him all the possibilities of everything. So that, that what belongs to even higher solar system and Absolute and so forth, is already inherent in some kind of a potential form. As I say it may be so, I doubt it. But it may be so, Ouspensky says so, and I doubt very much Gurdjieff ever said that. But I don't care about it, because the only thing that concerns me is as far as I can see or as far as I can have what is called a . I don't know if you understand that. word. It is a presentiment, it is something that you believe will exist of which you have absolutely no proof, but you know it almost as if it is already reality. It is that kind of anticipation. All I can do at the present moment when I am on Earth is to see a little bit beyond the Sun. And I can even experience a little bit of that because it is not only that I have to be at the Sun in order to know exactly what is there, but I can by certain results in myself, see in what region my Sun is placed. I mean this, if the Sun in a person is his mind and if his mind, provided it could function correctly, then would be controlled to the Sun, at the same time my mind

has certain properties which is sun-like. It means that in my mind having received impressions before and having that kind of material at my disposal at any time when I wish to bring my memory back, recalling what I have experienced, the function of the mind that it can recall or that it can project itself in the future as a possibility of what might happen means that the mind has a certain facility by which it is independent of time. I can take time in my mind and bring to the foreground as if reality. And this particular function is there because it's the only kind of thing by which a man distinguishes himself from an animal. Because of that I can say I know a little bit more than the Sun, because I have a feeling of presentiment of that what would be if actually my mind could function the way it ought to function, then it will have all the attributes of being able to function also in space and not only as a point. And, you might say, it's a very fortunate faculty that the mind has. It is also extremely unfortunate because it causes for me because of my memory and because of the facility of imagining things in the future a tremendous confusion in the idea of present would be no problem. So on the one hand it is an advantage on the other hand it is my greatest difficulty. And, therefore, I say although I begin with my mind and I need it because of this kind of possibility, that is I can imagine or visualize or bring back certain experiences, my mind is also my worst enemy. I have to use it and at the same it's the one thing that can kill me.

Q: Is that what happens when the baby stops saying...

MR. NYLAND: No, I'm afraid that that is another question.

Q: that the mind is...

MR. NYLAND: No, no, I think that has to do with feeling. I don't think it is a mental question for the baby at all.

Q: In other words, but the baby here becomes a point, the baby was experiencing in the present.

MR. NYLAND: Yes!

Q: and it starts...

MR. NYLAND: Yes, it's right, yes it starts, we are very often at fault about that, but you can continue very much with the baby to let then live in an imaginary world and never to contradict it. Let him build up his own castles in the air, castles in space. It will be far better. Give them imagination for his own, he will populate it the way he wants to and he can call it any way he likes. It will help develop his mind without being taught certain concepts that he has used, certain words or certain things, because an uncle or an aunt tell, "Oh no! that is not right, it is so and so, it is all wrong." Leave it alone! I believe very much in the development of the imagination of a child, provided it is their own, it is not associative, and it is not going to tell him now here this is Wotan and that is Freya and that is so and so, you know... But let him call, this is apple, that is my knife. So what! It is the world of the child and leave it alone. They live long enough to find out it isn't so. Why disturb it? But one has to be extremely careful about a few things with the impressionability of children, that they are going to be spoiled because me, with all the best of intentions spoil them. We simply say "Oh! You shouldn't say this, say I thank you," or when somebody comes and gives someone a present we say "Oh! no, no, no, come back here, Thank you, thank you very much..." what for? And we do this and as

I say with the best of intentions, because we teach them bon-ton. The child has a marvelous kind of mind, flexible, with imagination, from here to infinity. With the possibility of having to grow, wanting such with such intensity sometimes, and at the same time such tremendous relaxation. Look at a child... sleeping. Marvelous to see it. No connection whatsoever between that or the mind and the body. It's free. It is an ideal state. It is that kind of a state that we would like to have by means of work. We're looking for that, we're looking for the possibility of dividing, separating centers again. As if the child, in being asleep, is for us an example of how we should be. It's again this almost impossibility of understanding how if one is fully asleep and young, physically, how that is comparable to the state of extreme harmonious development. So above, so below. It is constantly this equilibrium between the two forces. I pay to God and to Mammon. To Beelzebub and the Devil. Because that in me will have to bring about the balance in which I constantly must live because I cannot live in one or the other, I must live in both. But I have to live in both in such a way that I'm not affected by it and at the same time utilize what I have by constantly shifting this equilibrium in the direction my ultimate aim. And so when I see this, that I want to do this, and I bring it back and forth, it is constantly this, but in this there is this movement because this is 1,2,3, I have to go to the 10 and 12. It means 1,3,2 but I've got to go further..., 2,4,3...3,5,4 and I move gradually up that way but constantly as a triad... So, there is growth, but but, we don't understand the growth very well unless we

is noumena not phenomena. Don't make a mistake. Pheomonema is Law of Seven. Law of Seven is Law of Three if one knows it. That, that, that, that, that's the Law of Three and the Law of Seven. Or, the Law of Three is DO, RE, MI; DO, FA, SI-DO, those are the three points, we don't see them, but the completion of an octave is the completion of the Law of Three... This is how they combine. It is this circle and a little circle there. That's the point in which... Well, that's enough, eh? Enough material to put it all in a nice pot stir it up and cook it... Good night, everybody.

END TAPE